June 11
1942

Millennial Star

Vol. 104, No. 24 Thursday, June 11, 1942

POETRY

ROSE AND ROOT.

(A Fable of Two Lives)

The Rose aloft in sunny air,
  Beloved alike by bird and bee,
Takes for the dark root little care,
  That toils below it ceaselessly.

I put my question to the flower:
  "Pride of the Summer, garden-queen,
Why livest thou thy little hour?"
  And the Rose answered, "I am seen."

I put my question to the Root:
  "I mine the earth content," it said,
"A hidden miner underfoot:
  I know a Rose is overhead."

THOUGHT FOR THE WEEK:

The mark of a perfect character is this. To pass every day as though it were the last of life, void of all agitation, torpor, or hypocrisy.

—Marcus Aurelius

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL

Editor—Publisher

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And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.—Doctrine and Covenants 42: 40.

★

THE POWER OF A SINGLE THOUGHT AT THE BEGINNING OF A DAY, CAN HARDLY BE ESTIMATED. IT CAN CHANGE DESPONDENCY INTO HOPE; AND FEAR INTO COURAGE. IT CAN NERVE THE ARM FOR GREAT AND NOBLE DEEDS. IT CAN STRENGTHEN A WEAK AND TIMID CHARACTER INTO FOUR FOURTHS OF A MAN. IT IS POSSIBLE FOR IT TO SET IN MOTION AN INFLUENCE THAT WILL REACH THE ENDS OF THE WORLD.

—Grenville Kleiser.

★

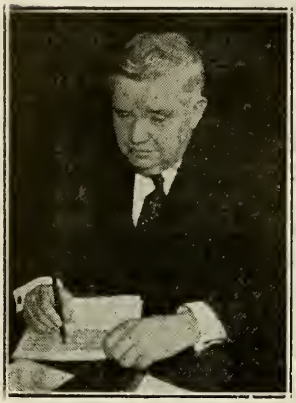
THIS WEEK'S COVER

This delightful camera study is expressive of the glad season of Summer. Summer! who adorns Nature's growth with their finest hues, gilding her landscapes with sunshine's golden touch, and bringing to life the seeming dead. Here in this sequestered shade one might muse at length in tranquility and rise to heigths in thoughts of beauty and splendidness.

Excerpts From The Message Of The First Presidency

DELIVERED AT THE 112th ANNUAL CONFERENCE, APRIL 6th, 1942

THE FIRST PRESIDENCY, in keeping with their instruction that all Assemblies should be cancelled, as part of the National policy for conservation of fuel, etc., announced that General Conference Sessions would not be held in Salt Lake last April. Only one meeting was held, at which the General Authorities were present and members of Stake Presidencies throughout Zion.



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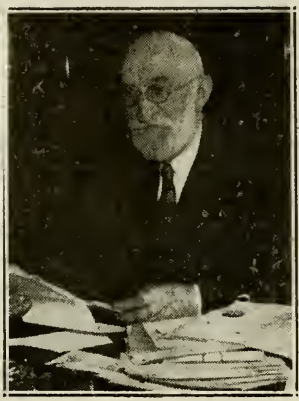
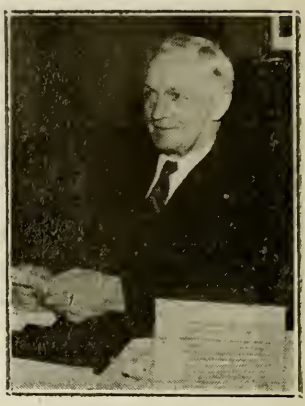


Heber J. Grant



David O. McKay

IN these days of trial and sorrow, when Satan is "seeking to destroy the souls of men (Doctrine and Covenants 10: 27), we send to the righteous everywhere our greetings with prayers for their blessing; to the Saints in all lands and on islands of the seas, we renew our testimonies and pledge our unselfish service, exhorting them to lives obedient to the Gospel and the commandments of the Lord; we extend to them the hand of true and faithful fellowship, with deep and abiding love and blessing.

OUR TESTIMONIES

We bear witness to all the world that God lives, and still rules, that His righteous ways and His truth will finally prevail.

We bear testimony that Jesus is the Christ, the Only Begotten of the Father, the First Fruits of the Resurrection, the Redeemer of the World, and that "there is none other name under heaven given among men, whereby we must be saved." —Acts 4. 12.

We solemnly declare that in these latter days, God has again spoken from the heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fullness His Gospel—the plan of life and salvation; that through that Prophet and his associates He has

restored His holy priesthood to the earth, from which it had been taken because of the wickedness of men; and that all the rights, powers, keys and functions appertaining to that priesthood as so restored are now vested in and exercised by the chosen and inspired leadership of His Church—The Church of Jesus Christ of Latter-day Saints, even as that priesthood has been exercised on the earth from the Beginning until this day, whenever His Church was here or His work had place among the children of men.

These testimonies we bear in all soberness, before God and men, aware that we are answerable to God for the truthfulness thereof. We admonish all men to give ear to these testimonies and to bring their lives into harmony with the Gospel of Christ, that on the day "When the Son of man shall come in his glory, and all the holy angels with him," they may stand with those on His right hand, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matthew 25: 31, 34.

We shall now speak first of some vital practical matters which should be uppermost in the minds of all Latter-day Saints.

We urge all parents to guard with zealous care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they are warmly clad. Keep them from exposure. Have them avoid unnecessary crowds in close, poorly ventilated, overheated rooms and halls. See that they have plenty of rest and sleep. Avoid late hours. Keep them home in the evenings and remain home to enjoy them. Teach them strictly to observe the Word of Wisdom, which is God's law of health. You parents observe these rules yourselves, and keep the other commandments of the Lord.

To the youth of the Church we repeat all the foregoing advice, but above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically —and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean.

Times approach when we shall need all the health, strength and spiritual power we can get to bear the afflictions that will come upon us.

We renew the counsel given to the Saints from the days of Brigham Young until now—be honest, truthful, industrious, frugal, thrifty. In the day of plenty, prepare for the day of scarcity. The principle of the fat and lean kine, is as applicable today as it was in the days when, on the banks of the Nile, Joseph interpreted Pharaoh's dreams. Officials now warn us, and warn again, that scant days are coming.

We renew our counsel, and repeat our instructions: Let every Latter-day Saint that has land, produce some valuable, essential foodstuff thereon and then preserve it: or if he cannot

produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuffs thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren.

Communism and all other similar isms bear no relationship to the United Order. They are merely the clumsy counterfeits which Satan always devises of the Gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs," and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these philosophies. They will prove snares to their feet.

The Gospel of Christ is a Gospel of love and peace, of patience and long suffering, of forebearance and forgiveness, of kindness and good deeds, of charity and brotherly love. Greed, avarice, base ambition, thirst for power, and unrighteous dominion over our fellowmen, can have no place in the hearts of Latter-day Saints, nor of God fearing men anywhere. We of the Church must lead the life prescribed in the saying of the ancient prophet warrior:

"I seek not for power, but to pull it down. I seek not for honour of the world, but for the glory of my God, and the freedom and welfare of my country."—Alma 60: 36.

Hate can have no place in the souls of the righteous. We must follow the commands of Christ Himself which declare the true life:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
"That ye may be the children of your Father which is in heaven."—Matthew 5: 44-45.

These principles must be instilled into the hearts of our children, taught to our youth, given by way of instruction to our vigorous manhood and womanhood, lived in very fact and deed by the aged, ripened in experience and wisdom. These are the principles which God enjoins upon all who teach, in whatever capacity or in whatever place. The Lord has declared that those who "teach not their children light and truth, according to the commandments, shall be afflicted, the wicked one shall have power over them (Doctrine and Covenants 93: 42), and the sin shall be upon their heads" (Doctrine and Covenants 68: 25). Woe will be the part of those who plant hate in the hearts of the youth, and of the people, for God will not hold them guiltless; they are sowing the wind, their victims will reap the whirlwinds. Hate is born of Satan; love is the

(Continued on page 384)

For The Young Folk

A LESSON FROM YESTERDAY

CARRYE noe tales, be no common teller of newes, be not inquisitive of other menn's talke, for those that are desirous to heare what they need not, commonly be readye to babble what they should not. —R. Ascham.

THE ROD TURNED INTO A SERPENT.

OF course, Moses felt very nervous when he saw the burning bush, for the presence of God made him feel all too aware of his many weaknesses. He need not have worried, though, because our Heavenly Father never makes Himself known to anyone unless He has a good reason for doing so, and the reason, in this case, was that Moses had been chosen to lead the Children of Israel out of bondage. The time was now ripe for this work to begin, so Moses was given his instructions, and his appointment as one of the greatest leaders the world has ever known.

Moses was told that the Children of Israel would be lead into a goodly land for their inheritance. He was to go and gather the Elders of Israel. Then they were all to go to Pharoah and ask his permission to take a three days' journey into the wilderness, for the purpose of offering a sacrifice to their God.

Unfortunately, though, poor Moses just couldn't understand why the Lord should choose him to do this work. He felt so humble, and conscious of his own faults, that he thought other people could have done the work much better. You know we are all like that at some time in our lives. Often there is a job which the Lord wishes us to do, but instead of getting on with it, as the Lord desires, we make excuses for ourselves by saying we cannot do the work; or that we are not good enough or clever enough to accomplish such a task, and in this way we shirk our responsibilities. Well! that is just how Moses felt, I guess, and the Lord was displeased with him, just as He is always displeased with people who refuse to do His will.

Moses, being a shepherd, had a rod in his hand. God commanded him to cast it on the ground, and as he did so the rod was turned into a dangerous and wicked looking serpent. Moses was frightened, and would have run away, but God commanded him to take the serpent by the tail and pick it up. This must have cost Moses quite a lot of courage, but his faith was rewarded, for as he obeyed the command of the Lord the serpent turned once more back into a quite harmless rod. This, and other signs, were given to Moses to strengthen his faith in God, and to give him the assurance that if he would only do as he was commanded at all times. nothing, however great or difficult it might seem; would be impossible to him.

—E. M. B.

L.D.S. Pen Friendship League

WRITE FIRST—MOST OF THE LETTERS ARE ANSWERED.

DURING the Annual District Conferences, Sister Anastasiou and I have had many opportunities to talk to our young members, and in most of the conversations they have mentioned our Pen Friendship League and evinced very keen interest and enthusiasm. The evidence that our youth are so keenly interested to find genuine friends in the Church is a source of great happiness to us as parents. And this happiness is shared by other parents whose children are growing up, who are looking forward to the day when the Church authorities may be called upon to to solemnize marriages in our own chapels.

Every faithful Brother or Sister who strives to live the principles of the Gospel will be lead by the Spirit of the Lord to find a worthy companion in the Church. Genuine, pure and intelligent friendship has been built up among many young Latter-day Saints through the efforts of our Pen Friendship.

Let us help our children; let us be interested in their personal problems; let us try to win their confidence and inspire them with our love and parental care; let us be sufficiently young to understand their minds and read their hearts.

WE WELCOME NEW PEN FRIENDS:

"I have been reading quite a lot about the Pen Friendship League in the 'Star' lately, and would very much like the privilege to join such a grand organization. I have noticed many times the names of people of my own age, with whom I should like to communicate, but I have not been able to pluck up enough courage to write to them. So I hope they will be braver and write to me. I am 17 years of age, a cadet in the Air Training Corps. I like sport, going to cinemas, and I am keenly interested in Genealogy." —Arnold M. Morris, 33 Rosebank Street, Princess Avenue, Liverpool, 8.

"My sister would like to join the Pen Friendship League. She would be pleased to hear from any members of the Church."—Pte. Violet Price. 364457, c/o British Mission Headquarters, 149 Nightingale Lane, London. S.W.12.

"Also her friend would like to correspond with someone in our Church. She is not a member, but is very much intersted."—Pte. Kathleen Cott. 208, 1292, c/o British Mission Headquarters, 149, Nightingale Lane, London. S.W.12.

From one of our Canadian soldier members:

". . . it made me appreciate even more than ever before the remarkable friendship and strong ties that bind our great Church membership together. Having travelled a great deal in Canada and visiting members of Branches. I have had the opportunity of realizing what a great family we are indeed. No doubt this Pen Friendship League would help my own testimony a little."—Bill Williams, c/o British Mission Headquarters, 149 Nightingale Lane, London, S.W.12.

LATTER-DAY SAINTS—YOUNG PEOPLE—
GET TO KNOW EACH OTHER.

—A. K. A.

In Time Of Need !

By Sister Anne Bannatyne
Belfast Branch.

RELIEF SOCIETY CENTENNIAL STORY

THE room seemed so quiet—the stillness broken only by the crackle of the fire. Doris sat meditating The long journey home from the creche was very tiring. Although she loved her work, it helped to ease the loneliness she felt at parting with her two children who had been evacuated, far into the country. She arose, snapped on the radio and took up her knitting. She would finish these socks for John, who was at sea, then go to bed early. "Just the toe to finish! Goodness!—surely not! Yes, it was the familiar warbling notes of the siren!

With amazing speed Doris put the guard to the fire, grabbed her helmet and dashed to the door. As she gained the porch, she kicked the sand-bag, with the ease of long practice, into prominence. As she reached the First Aid Post she saw tracer bullets going up, and knew there would be some work for her. Soon afterwards a few people came to be bandaged and to be treated for various complaints, so Doris was kept busy for some time making her patients as comfortable as possible.

Then she heard a soft voice call, "Warden, may I have some water, please?" The request came from a woman whom Doris had attended earlier. The woman and her two children had but narrowly escaped serious injury from flying glass.. Doris supplied the woman's needs, and bent down to speak to the elder of the children, who was clasping to her breast a kitten wrapped up in an old woollen sweater. Every few moments the child glanced down at her bundle with an expression of tender anxiety, and a small, dimpled hand would reach down to caress the startled little kitten.

"We will have to get a siren suit for your pussy, too," said Doris.

"A wed one just like mine?" said the child. "His name is Chwistopher, because he was born on Chwistmas Day," she volunteered.

"She talks a lot, Warden," apologized the mother. "Don't let her hinder your work."

"I'm due for a rest;" answered Doris; perhaps I could hold your baby and allow you to rest for a time."

The woman accepted gladly.

As Doris nursed the baby, a bonny, blue-eyed bundle of humanity, she thought that it was criminal that in this twentieth century human beings should be called upon to endure the horrors of modern warfare.

"That science should be used in such a perverted manner—to further such destruction—rather than the upbuilding of mankind."

So engrossed was she with her thoughts, that it was with a start she heard the mother's voice interrupting here reverie. "Don't let him touch your brooch, he will loosen it!"

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 11, 1942

EDITORIAL

Tolerance—And Intolerable Tolerance

SOMEONE has coined the phrase—"Tolerance without compromise"—which deserves comment. To be tolerant of others, it is not necessary to partake of their beliefs or of their manner of living. In fact, one may be tolerant of a man and still vigorously oppose everything he represents, yet grant him his right to represent it.

Tolerance doesn't imply that a man must get on the band wagon, that he must think or act with the majority, or that he must compromise his sincere convictions. It simply means recognition of the fact that society is complex, that no two people hold the same views on all questions, that all of us have our own right to think and believe as we choose, insofar as we do so without infringing upon these same rights where others are concerned.

In many places, tolerance is dead. In such places, he who opposes the prevailing mind and will, even in his thoughts, is in jeopardy of dire consequences. It is natural that tolerance travels hand in hand with liberty, and neither one can long survive the other. But where tolerance still lives, even though a man oppose in principle prevailing opinion, notwithstanding such opinion may be held by the majority, tolerance would still respect his right to hold contrary views, even as liberty would demand it.

Long ago the Saviour of mankind gave us the key to tolerance without compromise when He thanked His Father in heaven for certain of His followers who had remained in the world but were not of the world. (John 17: 9-21.) Sometimes our young people in particular make the mistake of supposing that tolerance means that they must do the things that other

people do. They who suppose this have not learned the great truth, the vital and fundamental truth, that a man may be tolerant without compromising himself, or his own traditions or background or beliefs or convictions or habits of life. "Tolerance without compromise" is a phrase to be remembered.

And while we are on this subject, there is still another thing to be remembered: Sometimes in building such a strong case for the great virtue of tolerance, we fail to remember that tolerance, like all other great virtues, can be abused, at which point it ceases to be a virtue. The misuse of tolerance, or any other virtue, may cause it to defeat its own purpose.

With this in mind, attention is invited to a kind of tolerance that is intolerable—the kind of tolerance that fosters indifference—the tolerance of a man who doesn't care enough to know, or know enough to care, whether or not his convictions or his rights are being compromised—the tolerance of a man who has a reputation for tolerance because he lacks that sense of responsibility which would lead him to find out whether he is really tolerant or merely asleep!

There is yet another kind of mistaken tolerance that has been grossly over-done, and that is, tolerance for sin, for evil, for vice in all its forms, because these things affect the lives of all of us—we, and our children, and our children's children, and we have exceeded all reasonable bounds of tolerance when we tolerate things which pollute the very air in which we live.

Things which negatively affect the good of every man cannot be the special privilege of anyone, and for them we can have no tolerance. We may have tolerance for the sinner, especially if he is repentant. He needs our help—but not tolerance for sin. On this subject the Lord has said: "He that repents and does the commandments of the Lord shall be forgiven . . . [but] I, the Lord, cannot look upon sin with the least degree of allowance."—Doctrine and Covenants 1: 31-32. It is one thing to forgive the repentant sinner, but it is quite another to tolerate sin and evil in and of themselves.

We may have tolerance for all men without partaking of their vices, or their manner of living, but we cannot have tolerance for evil, without compromising ourselves. To tolerate anything that contributes to the downfall of men is not tolerance—it is an unforgiveable abuse of a great virtue—and intolerable tolerance!

—R. L. E.

"Oh, that's my Relief Society pin," said Doris. She felt the woman's enquiring gaze upon her. Seizing the opportunity, Doris continued. "In our Church, the Church of Jesus Christ of Latter-day Saints, we have an organization open to all the ladies, called the Relief Society and, as its name implies, instituted for the relief of the needy. Each week we have a different lesson—Theology, Message for the Home, Literature, Social Service, and a wealth of other subjects, all of which we find so useful in these days. We do every type of work. Recently a grain elevator was built in Salt Lake City in which Relief Society Sisters are storing wheat.

"How interesting," the woman exclaimed. I heard on the radio one evening recently that a large percentage of wheat for Britain would come from Salt Lake City. Would that be from your Society?"

"Yes," proudly answered Doris.

"Could I come and join your Society?" asked Doris' new-found friend. "I'd like to know more of such a practical organization."

"Yes, do," invited Doris cordially. "We would love to have you with us.

* * * * *

Later, when Doris went off duty, she sat reflecting—Yes, Relief Society here in the war zone is fulfiling the purpose for which it had been instituted—IN TIME OF NEED !

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WELSH DISTRICT CONFERENCE SCHEDULED.

WELSH District Conference will be held at the **L.D.S. Chapel, Penyard Road, Merthyr Tydfil,** on Saturday and Sunday, June 20th and 21st.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Contact," etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., Fulness of Times"; Sister H. Woodford on Genealogical problems; social 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

★

NEW ADDRESS.

ABERDEEN BRANCH: Room 26, 17 St. Nicholas Street, Aberdeen.

★

ERRATUM.

"Star" Report, Leeds District Conference, 11.0 a.m. session, Sunday, May 24th. Closing prayer by Brother Camm, not Brother G. Camm.

★

AUXILIARY SECTION
WILL APPEAR NEXT WEEK

A LETTER FROM OUR LATE MISSION PRESIDENT HUGH B. BROWN

President A. K. Anastasiou.

Dear Brother,

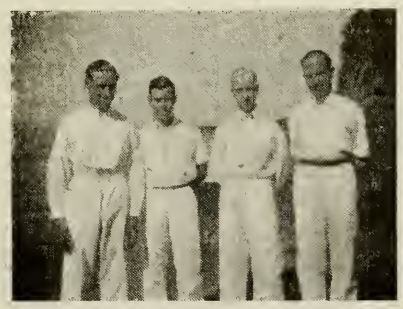
Our sincere thanks for your letter telling of information gathered since our son Hugh was reported missing. We feel sure that there can be no doubt but that he has been called home, and we bow to God's will. Sister Brown has been characteristically brave and full of faith, but the loss such as this leaves a great void in our home. Numerous messages from our friends have helped greatly, but, of course, that which sustains Latter-day Saints at such times is the unquestioning assurance that death is not the final word. We feel that he, while in good health and in possession of all of his faculties, literally flew into eternity, there to assist in the work he loved best, the missionary effort for which there is a growing need over there.

Please express our gratitude to our many friends in Britain who have written messages of condolence. Everyone has been most kind. Many over there have suffered similar losses and their sympathy is of the sort that is coloured by experience.

Sister Brown and the family join in sending love to all there and expressing their hope that we may soon have peace again. One hope we still cherish, and that is that we may again visit with you and see you all. Faithfully yours,

Hugh B. Brown.

BAPTISMS IN BELFAST



Left to right: **William Mackey** (baptizd); **Thomas Dowdall** (baptized); **Elder Joseph Ditty** (Branch President); and **Elder J. W. Darling** who officiated.

BROTHER MACKEY'S search for truth was not an easy one. Having heard of the Restoration of the Church of Christ, he wrote to the Headquarters of the Church in Salt Lake City and received from the General Secretary, Elder Joseph Anderson, some literature. After some considerable effort Brother Mackey was able to find a copy of the Book of Mormon in that great book market of Belfast. Upon careful investigation, he wrote: "I wish to express my desire to join the Church of Jesus Christ of Latter-day Saints. I have been anxious and exercised faith this long time about doing so. . . .I am very much interested in the Gospel as taught by the Latter-day Saints' Church."

We are glad to receive these two brethren into the membership of the Church and the Kingdom of God, and wish them every happiness and joy. —A. K. A.

Sheffield District Annual Conference

Held Saturday and Sunday, May 30th and 31st.

At the L.D.S. Chapel, Ellesmere Road, Sheffield.

Saturday's programme began at 5.40 p.m., with the meeting of the Mission, District and Branch Presidencies. Reports were received from the Branches in detail, disclosing a very healthy condition of tithing, attendance and general conditions, with one exception. Several important matters were discussed and counsel given by the visiting authorities. Ten Priesthood members were in attendance.

At 6.45 p.m., under the direction of District President Elder George H. Bailey, the programme commenced with the Tabernacle Choir and Organ records, presented by Lady Missionary Sister Hilda Woodford, followed by a slide film "In the Top of the Mountains," and two episodes of the recorded version of the "Fulness of Times." Miss Marion Bourch sang several songs, which were very well received with encores. Brother Kenneth Bailey entertained the audience with an accordion, playing various popular numbers. A 1-Act play, "The Conversion," was then presented by the Sheffield members. The programme terminated at 9.0 p.m., and was well enjoyed by 80 members and friends.

The Sunday proramme began with a Testimony meeting at 10.0 a.m., conducted by District President George H. Bailey. After the opening exercises and the administration of Sacrament, the meeting was devoted to testimony bearing. 15 members gave inspiring and faith promoting testimonies; 30 people were present.

The first session commenced at 11.0 a.m., conducted by Elder H. Bailey, District Clerk. After the opening evercises the congregation witnessed the presentation of a sacred play, "Life's Meaning," acted by the Sheffield Branch Sunday School children and two adult members. The subject was most inspirational and instructive. The first speaker at the Conference was Lady Missionary Miss Phyllis Clayton, who spoke very ably and clearly on the subject of the Conference, "The Pre-existent, Present, and Future Life." A sacred duet was rendered by Elder George Laycock and Sister Rita Harvey. The final address in the morning session was given by Mission President A. K. Anastasiou, who spoke on the theme of the Conference, contrasting our relationship to each other and to the great prophets of old who dwelt in the first estate in the presence of God and where we were chosen to take our appointed places in this mortal life. He emphasised the plan whereby the members of the Priesthood and the Sisters were foreordained to come in this day and age and to undertake to do the work in building up the Church and the Kingdom of the last Dispensation. He urged the Saints to fulfil the laws and commandments as revealed in justification of their mortal existence, and said that a project was being discussed whereby a boat may be chartered after the war, when conditions permit, to take a trip to Zion and to go through the Temples. The spirit of the session was most inspiring and encouraging. Counsel and advice was given and very attentively received. 72 people in attendance.

A luncheon was prepared by the Relief Society Sisters for the visiting authorities. All the members joined together as one large family during the interval.

The second session commenced at 2.30 pm., conducted by Elder Harry B. Bailey, Second Counsellor in the District Presidency. After the opening exercises, the General, Mission and District Authorities were presented by the District Clerk and sustained unanimously. Doncaster Branch Choir rendered a beautiful sacred piece, "The Lost Chord." Lady Missionary Doreen Moorhead addressed the congregation on the subject of the Conference and presented very ably her subject matter. The Doncaster Branch Chorus rendered another sacred number, "Come, Come Ye Saints." Lady Missionary Hilda Woodford, of the Mission Genealogical Boad, addressed the congregation, dealing with the Genalogical Research work in the British Mission and encouraged the Saints of the Sheffield District to prepare the material and data for Temple Work. President A. K. Anastasiou was called upon to render a sacred solo and sang "There is a Green Holl," by Gounod. District President George H. Bailey, First Counsellor in the Mission Presidency, addressed the congregation. He related the great vision of the 19th Century given to the youthful Prophet of the Church, Joseph Smith, and the subsequent events which led to the re-establishment of the Chuch and Kingdom of God upon the earth. His preliminary introduction led to the great subject of the Conference, wherein he elucidated the great relationship between the first, second and third estates of our life. His inspiring address was well received and much

instruction and counsel was given for the benefit of those who were fortunate to listen to him. The Conference then separated into two groups, Priesthood and Relief Society, under the direction of President and Sister Anastasiou, respectively. The Priesthood session discussed the Mission Progress Programme and counsel was given by the Mission President on various problems pertaining to the Branch organisations, meetings, tithing, membership, etc., etc. This session close at 5.20 p.m. Attendance 20. The ladies' meeting was devoted to receiving reports from the Branch Relief Society Presidents. The meeting was conducted by the Relief Society District Supervisor, Mary Laycock. Barnsley, Doncaster, Woodhouse, and Sheffield Branches reported the progress of Relief Society work. The meeting was then devoted to open discussion on various problems concerning the Relief Society. Sister Anastasiou gave the necessary answers and counsel. Finally the Sisters sang "The Song of Triumph." Attendance 51.

The final session convened at 6.0 p.m. The congregation gathered in numbers well before the hour of commencement. By arrangement with President Bailey, the Stubbin Male Voice Choir was present and participated in the final session. They were called upon to sing on three occasions. Their splendid singing, the unity, harmony, and control which Mr. Skidmore, their conductor, was able to achieve, was very much appreciated by the congregation. The first two numbers rendered by them were "The Holy City" and "Martyrs of the Arena." Sister Marie W. Anastasiou, President of the British Mission Relief Society, addressed the congregation. Her address was on the subject of the Relief Society Motto: "Charity Never Faileth." The Relief Society Centennial was reviewed, and Sister Anastasiou was inspired to present to the Sisters the beautiful condition of charity and love among our Sisterhood and encourage them to remain faithful in these strenuous days and help each other in building up the Relief Societies in the British Mission. The Stubbin Male Choir presented two more numbers, "Abide With Me" and "Sound An Alarm," after which President A. K. Anastasiou was introduced to the congregation by President George H. Bailey. He spoke on his conversion to Mormonism and bore his testimony in witness of the divinity of this Church. He dealt then with the subject of the Conference, elucidating our "Pre-existent, Present, and Future Life." The evidence of the personality of the Godhead, the earthly ministry of Jesus Christ and the final redemption of every soul was clearly presented to a very attentive congregation. The spirit of the Lord was poured out in rich abundance. 40 non-members listened with keen attention and in perfect silence to the closing remarks of the Mission President. After his final address, the Stubbin Male Voice Choir rendered two more numbers, with a most remarkable ability and spirit. The Doxology was sung by the congregation, and the Benediction was pronounced by Elder Snow of the Rawmarsh Branch. 162 people were in attendance.

A very deep appreciation is here tendered to the Stubbin Male Voice Choir, who were so kind to come and sing at the Sheffield District Conference and delight the congregation with their sacred numbers, which they rendered in a most able manner. A photograph of the Choir was taken by President Bailey after the Conference and appreciation was expressed to most of the members individually.

Five Missionaries were called to go on full time Missions. Two were set apart after the final session. —A. K. A.

Stubbin Male Voice Choir

A Talk For The Times

By Elder C. Hartley

Liverpool District.

IN these days of worldly strife the man in the street is much puzzled as to what to believe and what not to believe in the daily papers. To tell him that there is a God above leaves him in exactly the same frame of mind as to tell him that we are wnining this war and yet not show him some tangible proof of either statement. We have just passed one of the week-ends which in this and other countries professing Christianity is accepted as a religious festival of some importance, and yet I venture to say that it stands out in the mind of the people not as a religious event, but rather as the first holiday of the season after a period of darkness and bad weather and being more or less confined to the home.

It is safe to say that 90 per cent of the people of this country are entirely in agreement with the remarks of a colunmnist of one of our great daily papers regarding the power of the Church and its duty to the populace, but I here venture to say that the fruits of the past are not very inviting to the rising generation.

Maybe in the dim and distant past men with rebellious ideas have been the cause of some of the 786 churches or organisations being raised up, and certain it is that several of them did a great work, as witness the number of thinking people we have in our midst today. Yes, these people are the ones whom we must look to for guidance, and yet we must not submit ourselves to a state of mental slavery wherein we rely totally upon the thoughts of the few, but rather let us use the God given power of reason that we each possess, and let us shed the so-called conventions that prohibit the people of one class mingling with another. for this isolation can only result in narrow minded stagnation of our thinking powers.

Certain it is that the number of organisations existing that claim to have the salvation of the human race at heart are in themselves a challenge to the individual to find out for himself which of them is right, or which suits his particular brand or taste, and in this let the leaders of the spiritual world set the example. We do not want "preachers of the Word only, but rather doers of the Word," and until we do find men of this particular calibre who are willing to stand and give an account of their beliefs and practices, in all humility and not with a view to enlarging their own standing in the community, then and then only will we find the man in the street willing to worship God, who I am sure is just as eager as we are to have His power and glory manifest here upon this earth once again—as it was nearly two thousand years ago.

There cannot be two right ways, so let us earnestly seek to find the right one, let us tear away from our eyes that pad of self righteousness wherein we say "what's good enough for my

(Continued at foot of opposite page)

Genyquiz

THESE three questions were asked by Sister Doris Peacock of the South Shields Branch, and have been answered by Sister Florence Vincent.

(1) QUESTION: When unmarried people receive their endowments, are they allowed to go right through the Temple, including the rooms used for the solemnization of Celestial Marriage?

ANSWER: Yes! I am unmarried, have received my endowments, and have been into the sealing room to be sealed to my parents.

(2) QUESTION: Does a male and female necessarily have to be married (either to each other or otherwise) before they can stand proxy for two people being sealed to one another, who have not necessarily been married in earthly life?

ANSWER: No! I am single and have stood proxy for many children and adults who have been sealed to their parents. Have also on several occasions stood proxy for a wife (deceased) being sealed to her husband (living or deceased). If the deceased couple were not married in earth life, the Temple President's advice should be sought, as to whether the dead couple should be sealed or not. Give full particulars to the Temple President and he will advise. (I have also stood as proxy mother to an orphan family.)

(3) QUESTION: With regard to the Temple—Are there certain things which we are not allowed to know until we are actually proved worthy to enter?

ANSWER: All Temple ordinances are sacred, and very little is revealed to us until we prove worthy of going through a session. The 6.0 p.m. session is usually for Saints entering the Temple for their own endowments (not proxy). A special lecture is given at this last session of the evening, with more instructions to the person going through for the first time for his or her own endowments.

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A TALK FOR THE TIMES

(Continued from previous page)

parents is good enough for me," and let us "prove all things and hold fast to that which is good."

The act of proving will in itself bring a sense of importance to the seeker and thus we as a community will grow and our power will also grow, and thus we will stand out among our fellow men as being "men of God and doers of righteousness in all things"

But THE LEADERS MUST LEAD.

EXCERPTS FROM THE MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 372)

offspring of God. We must drive out hate from our hearts, every one of us, and permit it not again to enter.

MISSION OF THE CHURCH

The Lord has established His Church in these latter-days that men might be called to repentance, to the salvation and exaltation of their souls. Time and time again He told the Prophet Joseph and those with him that "the field is white already to harvest" (Doctrine and Covenants 4: 4; 6: 3; 11: 3; 12: 3; 14: 3; 33: 3, 7). Over and over again He commanded them to preach nothing but repentance to this generation (Doctrine and Covenants 6: 9; 11: 9; 14: 8), finally declaring:

"And thou shalt declare glad tiding, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

"And thou shalt do it with all humility, trusting in me, reviling not against revilers.

"And the tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

"Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

"And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property."—Doctrine and Covenants 19: 29-33.

These commands we must obey that men shall come to know God and Jesus Christ whom He sent, for "this is life eternal." —John 17: 3.

For this cause was the Church organized, the gospel again revealed in its fullness, the priesthood of God again restored, with all its rights, powers, keys and functions. This is the mission of the Church. The Divine commission given to the Apostles of old (Matthew 28: 18 ff; Mark 16: 15 ff) has been repeated in this day, that the Gospel shall be carried to all nations (Doctrine and Covenants 38: 33), unto the Jew and the Gentile (18: 26), it shall be declared with rejoicing (28: 16), it shall roll to the ends of the earth (65: 2), and it must be preached by us to whom the kingdom has been given (84: 76. No act of ours or of the Church must interfere with this God-given mandate. The Lord will hold us to this high commission and exalted duty, imposed by His commandment to us, when He said:

"And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not his hand in all things, and obey not his commandments."—Doctrine and Covenants 59: 21.

We shall be excused from this Divine commission, individually and as a Church, only if some power beyond our control shall prevent our obedience to God's commands, then they who hinder must bear the penalty (Doctrine and Covenants 124: 49). But to that point of hindrance, it is our bounden duty to carry on.

(To be continued)

Important Announcement

INDEXES of the "MILLENNIAL STAR" for the years 1939, 1940 and 1941 will shortly be available, and negotiations are in process to obtain a quotation for the binding of volumes for these years. Watch this space for more definite details concerning this soon.

Meanwhile, should you desire to obtain any back volumes, the following are in stock and can be supplied by the Circulation Department. Perhaps you would like to complete a collection, or maybe there is one particular volume you wish to possess. This comprises our complete stock. There can be no re-printing.

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The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

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